

NAME: Hayakawa, Shiz DATE OF BIRTH: 1899 PLACE OF BIRTH: Fukuoka
 Age: 74 Sex: F Marital Status: W Education: 8 years

PRE-WAR:

Date of arrival in U.S.: 3/1919 Age: 20 M.S. P.B. Port of entry: San Fran.
 Occupation/s: 1. Maid 2. Catering service 3. _____
 Place of residence: 1. San Francisco, Ca. 2. _____ 3. _____
 Religious affiliation: Buddhist Church, later Christian Church
 Community organizations/activities: _____

EVACUATION:


Name of assembly center: _____
 Name of relocation center: Pomona, IA & Heart Mountain & Topaz
 Dispensation of property: Friend's home Names of bank/s: _____
 Jobs held in camp: 1. Mess hall worker 2. _____
 Jobs held outside of camp: _____
 Left camp to go to: San Francisco, California

POST-WAR:

Date returned to West Coast: April 1945
 Address/es: 1. San Francisco, California 2. _____
 3. _____
 Religious affiliation: Christian Church
 Activities: 1. _____ 2. _____ 3. _____
 If deceased, date, place and age at time of death: _____

Name of interviewer: Heihachiro Takarabe Date: 11/26/73 Place: San Francisco, CA

Franklin Deryneth Ishihara



NAME: Shiz Hayakawa

AGE: 74

DATE OF BIRTH: 1889

PLACE OF BIRTH: Fukuoka Ken

YEAR OF ENTRY INTO THE USA: 1919

MAJOR OCCUPATION: Domestic Work

CAMP: Heart Mountain

Date of Interview; Nov. 26, 1973

Place of Interview: San Francisco

Interviewer: Heihachiro Takarabe

Translator: Gwenyth Ishihara

Q: Where is your home country?

A: Fukuoka Ken in Kyushu.

Q: When were you born?

A: I was born in the thirty second year of Meiji (1889).
One year before 1900.

Q: Do you remember any thing about the Sino-Japanese
or Russo-Japanese wars?

A: Yes, I do remember. I don't remember anything about
the Sino-Japanese war because I was born in the
thirty second year of Meiji. But I remember the
Russo-Japanese war because that was in the thirty
eight and ninth year of Meiji. The people shouted,
"Japan won, Japan won!!" There was a lot of
activities.

Q: Were there any parades?

A: Yes, there were those kinds of things.

Q: Do you remember anything in connection with the
first World War?

A: We did not have anything to do with that.

Q: How far did you go in school?

A: I only went as far as graduating from higher
elementary school.

Q: What do you mean by higher elementary school?

A: It is six years of elementary school plus two years. In the old days it used to be four years plus four years, but in our days it was changed to six years plus two years.

Q: What are your memories of school days?

A: I came from a poor family and I didn't play too much with my school friends, but when I got home from school, I would deliver milk and baby sit.

Q: Do you remember anything in particular about your school teachers?

A: Yes, he was a very difficult and strict teacher and if we did not remember things, he would use his ruler to hit things and also kick with his feet.

Q: Did he hit your head?

A: Oh, no. He would hit the desk. It was very difficult at that time.

Q: What kind of subjects did you have?

A: There were not too many. Tokuhon (reading), history, and science. That was very difficult. And girls were taught how to sew.

Q: Did you have field track meets in your day (Undoh Kai)?

A: Yes. We did have quite a few.

Q: Did you like like them?

A: No, not very much.

Q: Was it because you had to run races?

A: No. We had to make special clothes for this. But teacher as I told you the other day, and you laughed, my parents were milk producers. And my father said that we must make the Japanese people drink milk or this country will never stand on its feet. This was his strange idea. So he was a milk producer. And from the time I was eight years old, I delivered milk every morning before I went to school. It took more than thirty minutes to walk to school over narrow roads. Then when I came back from school around noon, the milk was sterilized and in those days we gave the people hot milk to drink, not cold milk like here. So we'd have to run to take the hot milk to our customers. If the milk was not hot, customers had authority and they would really get mad at us. Then when I'd come home from school, again I'd carry the milk through those mountain roads. Our house and dairy was at the bottom of the mountain. Because we had a dairy, we had cows therefore we had to live by the mountains. So after delivering all the milk, by the time I got home it would be night. Now in those days we didn't have electric lights, we had still had lamps kerosene lamps. The lamps'

chimnys were always polished. It was like this so my childhood days were not very ha-py.

Q: Did you drink milk?

A: My mother didn't let me drink it.

Q: Why?

A: I think I told you once, but because she was worried I'd turn into a cow!! My father always thought it would be alright, but not my mother.

Q: Were there not too many people who drank milk in those days?

A: No, there weren't. Half was what was call "Shintei" (given to them free). This was to make customers. Therefore father made quite a lot of sacrifices. In Yahata there is a steel mill, isn't there? And to give mill workers milk to drink we went all aound the steel mill neighborhood to Tobata. Tobata is still about the same as in my fahter's days a large area with housing units.

Q: How many brothers and sisters in your family?

A: There were nine of us but now there are only two of us left. My younger brother is in Japan. He is eleven years younger than I am.

Q: What was your home religions faith?

A: We were Buddhist.

Q: Did you hear anything about Christianity in those days?

A: Yes, we heard about it.

Q: Did you go to their meetings?

A: No, we didn't go. We were told you must not go to the false religious group.

Q: Did your folks become milk producers with the thought that you might carry on the business?

A: No. When my mother passed away, we quit the business.

Q: What did your father do then?

A: He did all kinds of things, because he had to look after and feed my brothers and I. Like I told you once, my father had cancer of the intestines, and in those days it was said that only three out of a hundred people who had intestinal cancer would live. Not the famous professor Noguchi, but Dr. Noguchi took a chance and operated on him. He said, my father would be doing good if he lived three days, because he had to look after the children. But he lived till three months after I came to the United States. He sent me off to the States. He wanted to go to America too, but alas he could not.

Q: Was he very open minded?

A: Yes, he was my father was born in Kumamoto Ken

Q: When did you come to America?

A: In March of 1919. I was married in this church on March 28, 1919.

Q: Did you come alone?

A: Yes. Our marriage was "Shashin Kekkō" (picture marriage).

Q: How did you become acquainted?

A: I knew of him already because my husband's elder sister married my father who was a widower with two children. My husband's elder sister was a widow with two children, too.

Q: Where was your husband then?

A: He was here in Sacramento.

Q: I should have asked this before, but what is your name?

A: Hayakawa Shizu. Hayakawa Shunkei was my husband's name.

Q: How old were you when you got married in Japan?

A: I was nineteen. And I was twenty by the time I came here.

Q: You were married in the San Francisco Presbyterian Church?

A: Yes, in this one here. Rev. Sato performed the ceremony.

Q: What did you feel like when you left Japan?

A: Seemed like I was going far away. I did not make it to get on the ship Taiyo Maru, but got on the Korea Maru, so it took over a month to get from Nagasaki to here. Staying in hotels and inns in Yokohama I was very lonely because I was going alone to a place I had never been and where I did not know anyone. So I was very much afraid.

Q: Where did you arrive at here?

A: At Angel Island in San Francisco. Rev. Terazawa's wife was working at the immigration office there and she looked after us until she passed away. Her children are still living.

Q: Did your husband come over to meet you?

A: Yes, he did. He brought Osushi which was made by Mrs. Mizono. Mrs. Mizono is still here and has a "Tofu" shop. She is famous for her sushi. She made a box full of sushi and brought it to us. It was at t time when rice was scarce and it was a long journy, over ten days, since we left Yokohama, so every one was so happy to be able to eat this delicious food.

Q: Did your husband recognize you immediately?

A: No, he didn't. But there were some people whom we called "saitoko" which means to come back from Japan. There were such men on the ship and they said they would search for my husband.

Q: How did you feel when you first met your husband?

A: Well, I did not say much. His sister was my step mother, so we had been corresponding with each other.

Q: Did you write to him often?

A: Yes, from the time there was definite plans for marriage and this was when I was seventeen. It was at that time that I registered as his wife and in his family name a year and a half before I came to the States. The regulation in Japan before I came to this country that you had to be legally married for six months or more before you could come to this country. But I had registered in my husband's family name for one year and a half.

Q: How about your husband?

A: He was baptized in this church in 1914 and was a member of it already. As soon as I came to the States we had our wedding at this church for we felt this was the right thing to do. Usually with Picture Marriage, the bride is taken immediately to the

country and were married, even though she didn't know whether or not she is really married. But here, Mr. Takayama and Mr. Abiko were those of the great people. Because of their care, I was able to stay with the young women's group for about ten days, until the time when we got married.

During the ten days, Mrs. Noza taught me how to use the American toilet and many other things. Mrs. Noza is now in Osaka, and her son has become quite a famous figure in that city.

Q: When you first met your husband, did you think he was a suitable man for you?

A: There was sixteen years difference in our ages. Therefore, because he was older, I did not think about whether he would be suitable or not. In Japan it was the custom for our parents to arrange marriage so this being so, there was no alternative.

Q: Going back to your trip from Japan, did your ship stop in Hawaii?

A: Yes, for one night.

Q: Did you go ashore?

A: Yes, I did and I have memories of our arrival there. We went to eat Japanese food and we also ate delicious water melon and pineapple. We did not know if we

would be able to go to Hawaii again. And there were a lot of picture brides with us. On the ship, we ate Chinese food which was not too good. So when we arrived in Hawaii we all dressed in Japanese Kimono and went "Shan Shan" (walk with pride) to the restrant. There were many beautiful people. We went into a restaurant and ate delicious sukiyaki. Everybody was young, about 20 years old. Non of us knew what kind of husbands were awaiting us. So we had a great time talking about our future husbands and ate lots of food. We went over just a year before others were prohibited from coming here. There were many Shashin Kekkō (picture marriage) people on our ship, the Korea Maru.

When we first came to this country, we went to see some of them, but since there were so many, we lost track of them.

There were quite a few young fellows on our ship who were coming to the States because they were summoned by their parents and they would say to the girls, why don't you come with us rather than marry a man who is fifteen-sixteen years older than you. So there were all kinds of problems on the ship.

Q: Were you asked this too?

A: Yes, but I don't know what happend to those fellows.

Q: Were all the folk on the ship "Picture brides"?

A: Most of them were. But there were also folk who were called "saitoko (coming back again). There were quite a few of those. The parents left the children in Japan because if they had brought them here at that time, there would not have been enough to feed for them. First of all, you could not buy a home. That's why when I came, there was no place to sleep.

Q: What did you do in that case?

A: I came registered as a school girl. So everyone told me I was brave! I was able to get into a Caucasian home to work.

Q: Do you have any memories of life on the ship.

A: There was nothing extra special. But it was a very interesting trip because we did not know any of the problems we were to encounter. Also because all of us were very young.

Q: What did you think of America when you were still in Japan?

A: In those days we did not know too much about America. The Saitoko people told us that to wash dishes for one house we would get twenty cents and we wondered how much that would be in Yen. At that time labour was cheap in Japan, too. School teachers only earned eight or nine yen. And I thought I would make more

over here.

Q: When you arrived, what were your first impressions of America?

A: As soon as I got here we had a hard time. The immigration was on holiday when we got here and with one thing and another it took one week before we were cleared by the authorities. After this ordeal, we were ready to go on our way. But since it was considered a crime to wear and be seen in the Japanese kimono, we were whisked away in a well covered car to the Japanese American clearing house. There we were stripped of all our Japanese kimono and foot wear, and were given dresses and shoes to don. The shoes had high heels and our flat Japanese footwear we could hardly walk!! The shoes were so uncomfortable. Americans can wear the Japanese Zori now, but when we came it was considered a crime to wear such things.

Q: Were there any other impressions you had?

A: One thing I always give thanks for is that the folk here at the Church were so kind to me. And unlike some other folk who came, the first place I went was the young peoples meeting. There was one lady, whose daughters now live in Oakland. Their folk are in Hawaii and knew Japanese well, so were very very kind to me in helping get ready for my wedding. And this lady really treated me like her younger

sister and was so thoughtful and kind. Therefore, I thought then Christian folk are wonderful people.

Q: What was your husband to be doing at that time?

A: He was doing work similar to what we do now working for Caucasians cleaning windows. Mizono san who now has a tofu shop had a cleaning shop. He was a very smart person and he had many small rooms at the back of the store and he let the people who cleaned windows live in the rooms he had. We lived in one of those rooms.

Q: How much did you earn then?

A: We got twenty five cents an hour for washing dishes. They say in those days American teachers only earned about one hundred dollars.

Q: You came through the American Immigration Office at Angel Island, didn't you? What were some of your impressions there?

A: When we took a bath there, we started bathing like we do in Japan. We washed ourselves outside the bath tub, but got into trouble because there was water all over the place!! You see this is the only way we knew how to take a bath because in Japan you always wash yourself outside the bath and then just soak in the Japanese bath. But we really were scolded by one Japanese lady

when she saw what we had done.

Q: Was it sort of frightening at the immigration Office?

A: Yes, it was. Even though we did not have any hook-worms or tracoma in Japan, we all had to go into the immigration hospital and be examined before we were officially landed. Before we left Japan, we had to, of course, be checked to see if we had any disease, hook-worms or trachoma.

Q: How did you feel when you first came in contact with Caucasians?

A: Actually, I was quite used to seeing them because I had seen quite a few white people in Shimonoseki, Japan. We were delayed for about a week to land because of holidays. But after delays of one kind or another, we were taken in a completely covered horse and buggy and dressed in our native kimono to the Nichi Bei Bussan (Store). There we had to change into western style dresses and shoes. The shoes with high heels were painful to walk in because we had only been used to our native footwear, geta. Now Americans wear Zori (Japanese gootwear) but if we had worn them, then it would have been a grave crime.

Q: What else did you experience?

A: Unlike many others one thing that I am extremely thankful for is that I came to this church and came

in contact with the young womens group. The folk here were very kind. Dr. Higaki's wife and some ladies who are now in Oakland, were born in Hawaii and spoke Japanese and were very very kind. They helpee me get ready for my wedding and treated me like their own sister. Thats why I thought then, "My, Christians are wonderful people."

Q: What was your husband doing then?

A: He was doing differnt jobs for caucasions. Mr. Mizuno who now has a tofu store at that time had a clearners. It was difficult to find places to live, but Mr. Mizuno was very smart. He had many small rooms behind his store, so he let us live and work there. Our work was to clean windows and do other odd jobs.

Q: Did you have any feelings toward the white people?

A: Well, in some ways we felt that they wanted to use us. But this did not bother me much because from childhood in Japan, we were taught that we would have to serve our husbands and look after them, and I worked very ahrd for this, therefore I was liked and appreciated by many.

Q: Was there anything that made your feel sad or sorry when you first came?

A: Only three months after I arrived, I received news

that my father had passed away and this make me sad and very lonely to think I was the only one left. My own brother was only eight and my step mother had two children, seven and five. So she was left with three children. Not only that my step mother had intestinal hemorrhage. So it was well nigh impossible for her to work. Therefore I went to live and work for some Caucasians. I made seventy five dollars and sent fifty dollars to my mother, so she could feed the family. My husband did not oppose, of course, because this was his own sister we were helping. It took seventeen years to put the children through school. And living in Caucasians place, board and room was free and my salary was given to me every month, so I could send fifty dollars to Japan regularly every month.

Q: How about your husband?

A: He lived with me where I worked and went from there out to work everyday.

Q: Were there any interesting experience?

A: Not really. It was really difficult.

Q: What kind of a home did you live and work in?

A: They were Italians and the husband was the vice president of the Bank of America. First he came from his country to new York. At that time we only

used coal for our stoves and this man found a job of hauling coal. He succeeded very well in business and finally was able to get the job of vice president of the Bank. And this mans wife's father also came to America from Sicily and struggled to get grocery business going. So since those folk were able to get through difficulties I feel the hard times we came through were quite natural.

Q: What time did you get up and what kind of work did you do?

A: I usually got up at seven and made coffee and breakfast for the family. Then I washed dishes, cleaned the house, did the washing and ironing, make beds etc. There were four adults and no children.

Q: How about lunch?

A: Lunch is the most important meal to Italians, so the father always came home for lunch and his wife cooked it. I watched and helped whatever I could. But as you know Italians love to talk, so the old lady used to talk to me by the hour telling me of all her experiences and the hard times she had come through. By listening to her talk like this, I learned what English I know.

Q: How about after lunch?

A: By the time we cleaned up and washed the dishes it would be 2:30 pm and the elder couple would rest

until supper time.

Q: Did you rest too?

A: Yes, I did.

Q: How about supper?

A: Yes, I helped and waited on the folk. Since the master of the house was the vice president of the Bank, he always brought home guests so this kept us very busy. And on Sundays, they would have a lot of their young Italian friends in, so we were on the run. Then the next day I would have off, so I was able to go to the Japanese town.

Q: What time did you finish work?

A: Around 9 P.M. or later.

Q: And what time did you retire?

A: Around 11:00P.M. I'd do whatever I wanted and then go to bed.

Q: Was your husband home by then?

A: Oh yes, because after supper, he would help with the dishes.

Q: Then he was home in time to have supper with you?

A: Yes, that's right.

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Q: Did you and your husband eat with the family?

A: No, we had ours after everyone had finished and all our work was done which would be around eight or nine in the evening.

Q: Did you encounter any problems?

A: Yes, several times. The first was, after my husband had worked for a long time, he developed a large growth on his neck. This was discovered just before Christmoas. The lady of the house introduced us to a friend who was a doctor. The doctor cut the growth away. We thought that it would heal. At that time, it was winter and very cold. My husband developed a fever, a very high fever. So I knew I would have to look after my husband and it would not be fair to stay there. Therefore I asked the Lady for time off work until my husband revofered. I was not sure whethere he would live or die, because everyday he was running a high fever of 104° or more. We rented a house where I nursed him for six months, but he did not show any signs of improvement. So I took him back to Japan and admitted to the Kokura Hospital where he underwent the same operation. In Japan we stayed at my husbands home. I told the the girl whom we had been supporting and who was now in a girl's school to come and look after my husband for a while. Actually he was there for about four months and had to go back and forth to the

hospital for treatments. As soon as I had made these arrangements for him to be cared for, I immediately returned to America to continue my work. The folk were anxiously waiting for me to work for them again. This was the hardest experience for me.

My husband never fully recovered and was not able to work again.

Q: When did this all happen?

A: Ten years after I came over here. I came in 1919, so it happened 1929.

Q: Was your husband ill after that?

A: Not really ill, but he was not well enough to work again.

Q: Did he stay in Japan?

A: No, only for about one year. Then he came back over here too, and we stayed at the place where I was working. This was when Hoover was president and the time when the stock market dipped!! When we were on our way back to Japan and stopped in Hawaii, the American stock market went right down to its lowest point. America was in a state of depression. Therefore because the Dow Jones went down, the Japanese took their money to the Trans American Company. It was during this difficult period that Mr. Hayakawa

was ill. We really had to live a poor life.

Q: How about your children?

A: We didn't have any children. God had it this way for us.

Q: Were there any other painful things?

A: What I have related is about all. We were very poor. But in spite of this, we were able to continue sending money for the education of my father and step mother's children in Japan.

Q: What about paying for your husbands hospital and medical expenses? Did you pay for these?

A: Yes, that's right.

Q: Were there any regretful experiences?

A: When you are working for a family and there is only one to think about and no one to talk to, there is the chance of getting a nervous break down.

Q: You mean there is no-one to talk to?

A: Well, you get up in the morning make the coffee, and are busy working like I was for ten years doing the same things everyday, there is just no time to see and talk to other people. Then you become lonely and sad. Like Mr. Tanaka once mentioned, there are some husbands who don't talk much, and when you do talk

to them it's not a subject that interests them, then there is no reply. And when we were young, why this was something which made me sad.

Q: I'd like to go back to the marriage by picture (Picture Marriage). In your case, things went pretty smoothly for you, your husband came to meet you and etc. But there are many other stories, aren't there?

A: Yes, there are all kinds. There were those who came but when they met their new husbands they didn't like them even after waiting for a while. There were those who returned to Japan. And there were others who found other men they liked better and ran away. There really were all kinds of tales. There were so many interesting accounts.

Some of the girls would say no matter how much they tried, they could not bring themselves around to liking the man they were to marry. Then some of their friends would try to force them to marry etc, etc. There were also some brides who had nervous breakdown during their pregnancy and committed suicide. A lot of them were very young and to be placed into a situation of washing dishes and doing housework immediately was very hard on them. They had not had go through a difficult life like I had. They had come to America with the idea that they would have a good time. And when they came they did not

have home. They lived in very small quarters in a very large house where their husbands worked. The wives would stay home and not able to go anywhere, therefore, they were left to themselves. There were many brides who cried because of extreme loneliness. I guess I was one of the brave ones. The rest of the new brides all wept.

It was very difficult for women folk in the beginning. In those days there wasn't any running hot water heated by gas like we have now. So when these girls had babies they had a hard time washing diapers. They had to heat kettles of water on a coal stove. When we went to work, we had to clean those coal stoves. If this was not done, the oven would not heat properly to bake. At that time there were not many bakeries. Everyone baked their own bread. So we would light the coal stoves and there was a water tank attached so that when the stove was heated, there would be hot water.

Usually people had these stoves. So anyone who had babies had a very hard time, because there wasn't hot water for diaper washing. The husbands did the diaper washing, something which they would never do in Japan. If it was now, why the parents of the couple would help, but at that time they had no one. There were very few women who could help.

Q: How many midwives were there in San Fransisco?

A: There was Mrs. Murayama and Mrs. Kobayashi. Then Dr. Togasaki operated his office after I came and right across from Dr. Togasaki was Dr. Keyes, a caucasion doctor. Therefore those who had money went to the Caucasion doctor. Mrs. Murayama was in her business for quite a long time.

q: You said something before about when a couple didn't like eath other, their friends tried to force them to get along. How did they do this?

A: They shut them in a room and fixed the door so it could not be opened and left the two to themselves. Everyone loved this kind of joke, and were anxious to make a couple like each other. Even the brides who came over specifically to marry, would deny this and say they did not like their man. So their friends thought if they shut them in a room together perhaps will got to like each other. They were all young men and enjoyed this kind of fun and when I heard all these stories, I thought America was a strange place!

Q: Were there any other stories?

A: I went immediately to work for caucasions so I did not have much chance to hear any other stories.

Q: In your case you came to the church and they young ladies meeting.

A: Yes, and my husband was baptized here and I became a Christian and heard the Bible stories and was told I should live as the Bible tells us to. So I tried to do the best I could. As far as attending church, since I was working during the day, I could not come to the morning services, but always made it to the evening meetings. All my friends were Christians because of it. I was happy in this respect.

Q: How long did you stay in San Francisco?

A: Until now. I've always lived here.

Q: Oh, I mean your work with Italians.

A: I was there until the master of the house passed away. He died quite sometime before the last war. I stayed there for seventeen years and then quit, but they asked me to come back and work for them many times. But since I had come to America, I wanted not always live like a servant, I wanted to live more like a human being. After that ~~the~~ a customer who went to the Bank of California where my husband was working asked for me to help them out, so I worked in that home for half a day just three hours each day. This was before the last war.

My husband was working at this bank when he came to this country. He got this employment through a friend. Then during the war years, we were put in concentration camps. But when we were released from the Camp, I went back to work for the same person. Mr. Mark who was an Englishman.

Q: We talked a little about the depression, but could you tell us more about what happened during this time?

A: There was virtually no employment. What work I had was thirty cents an hour, ninety cents for three hours and unlike today, we did not receive any car fare! Even though it was only ninety cents, there wasn't any steady work. However, the rooms we rented were fairly reasonable costing somewhere between six to eight dollars per month.

Q: How much did you spend for food each month?

A: There were just the two of us, and my husband was not able to work and even if he was well enough to work, there was simply no employment. However, I was able to work and when I worked three hours a day and six days a week, I managed to make approximately ten dollars a week.

Q: Did you come to this country with the intention of settling down here?

A: No. We thought we could save up as much as ten thousand dollars in ten years and then return to Japan. Therefore we tried very hard to economize as much as we could. The man I worked for suggested that we buy stocks and the Trans American Company seemed to be the best place to do this. There was a dollar interest on each stock so that if you had ten, you'd gain ten dollarsetc. Therefore my employer highly recommended that we buy five or six and I remember purchasing them bit by bit.

Q: Did the stocks become worthless when the depression hit everyone?

a; They went down quite a bit, but my husband advised me not to sell them. I took his advice but they really did become worthless. But later the tide turned so that they gained value and interest. It is because of this that I am able to live without working now.

Q: Could you tell me if your experience of how the Caucasians treated you just before World War II?

A: Just before the war started I worked in the evenings at a place where the Caucasians had parties. The Caucasians seemed to enjoy the parties so much at that time and they had a party in so many different places.

Q: Was there any feeling of segregation?

A: They badly needed help so that's why they called on us. And they did not show any discrimination towards us.

Q: Where were you when Pearl Harbour was bombed?

A: We lived here in town close to the Salvation Army. All the men I had been working for were all taken away.

Q: You mean the Italians?

A: No, my Japanese friends. The Kimura's, the caters, who were my friends, Mr. Kimura was also taken away. He was married to a Caucasian lady and of course when her husband was forced away from her by government officials, she cried a great deal. She called me "Suzie" and she said, "Suzie, was your husband dragged away, too?" So I said, "No, my husband had nothing to do with a government job or anything, so he's still here." She had three children and in those days they were called, "Happa" (meaning half and half) and were looked down upon.

The Japanese called them "Keto, Keto," (derogatory way of calling Caucasians) and those folk had a very hard time. When her husband was taken away, she was left with three children to feed. The Japanese could no longer go out at night to work, but since this lady was white, she was able to

go and work. I became a Chinese and tried to do my best to help her out because it was quite difficult for her to care for and feed her young children. This lady still is working at the same place.

Q: How did you feel when you heard that Pearl Harbour was bombed?

A: I was shocked! But people who had come over from the Orient told us that they expected war would break out between the two countries. But they told us not to be worried because they would drop the bombs and the country would be overtaken by the Japanese! However, I did not think that would happen.

Q: Were you at home then?

A: Yes, we were. We weren't taken away into the country, yet. But when Mr. Kimura was taken away, I felt so sorry for the Mrs. so I said I was Chinese and got by working in a factory and they thought I really was a Chinese because it was difficult for them to tell the difference between a Chinese and Japanese and I kept quiet!

Q: What did you think when you heard you would be relocated?

A: It was dreadful to us. We may get scolded by the

Nisei, but they did reprimanded us when we had to go and get our finger prints and numbers.

Q: Why was this?

A: Because we knew very little English and therefore the authorities tried to ask us many questions. They, Nisei, became very angry and upset since they thought this unfortunate experience had befallen them because of their Japanese parents. But the ladies at the church were of great help to us.

Q: There was a lot of strange talks and rumours, wasn't there?

A: Yes. We thought we'd all get killed. We were all lined up and told where we could not go and we were also told to pack up all our belongings. The people I had worked for had a big house and they very kindly let us store all our good there. We were very lucky in this respect.

Q: Do you think the Nisei were really upset with the Issei?

A: The Nisei were very angry. They repeated over and over again that it was because of the Issei's that they had to go to relocation camps. But one Issei man who helped in the camp kitchen said, "Weren't you folk all born of Japanese parents?"

He was a very jovial person. As soon as we went to camp, I was conscripted to work in the mess hall.

Q: How did the Caucasians you had worked for reacted to you at this time?

A: They treated us kindly and even sent parcels of candies and other goodees to us.

Q: What about your Caucasian friend who was married to a Japanese?

a: Her daughter's were just about ready to graduate from high school. The mother thought that perhaps they would not have to go to camp since she at least was Caucasian. But the girls had Japanese boy friends. Therefore they were quite anxious to go to camps and they did go. So I persuaded the mother that she should go too since her children wanted to. But the very day they were to leave, the father was released by the authorities and came home. I was very thankful and relieved because even though I had advised the mother to go with the girls to camp, down in my heart I was afraid they would be ridiculed and called bad names such as Keto, Keto. Then the family went to Tanforan and so did we, so we were able to meet again. I guess it was very difficult for people like this because they would be misunderstood by both Caucasian and Japanese. The daughters are still here. One is now Mrs. Morioka and the other

Mrs. Ishida. They were called "Keto, Keto" many times and it made them sad, but now they have every reason to be proud.

Q: Which relocation camp did you go to?

A: We went to Pomona down Los Angeles way and east of Santa Ana.

Q: Did all the folk from San Francisco and the Bay area go there?

A: No. Just folk who had no children and single people. There only two or three couples with children. The rest of the folk were taken to Tanforan.

Q: What was Pomona like?

A: Where were a lot of orange trees and it was a very nice place. However, the houses were barracks. It was very hot when we arrived. One thing which disturbed us most was after we were in bed, Nisei policemen would come on their investigation (row calls). However, no matter how often they came around, their count was always wrong! The young people would go outside because it was hot indoors and we could not sleep on the beds because of the heat, so we'd put blankets on the floor to sleep since it was much cooler this way with some breeze able to get through and we could

sleep. So the older folk were all inside, but the younger people stayed outside and we were awakened several times during the night with the officials coming around to investigate and trying to tally their count! I remember thinking, will they ever get everyone accounted for.

Q: Was the food good?

A: No, it wasn't. I recall pondering over what a miserable and pitiful group of people we Japanese had become. Everything had to be carefully divided among the people. And to begin with eggs were almost impossible to get, but when we were fortunate enough to get some those with children were so anxious that they have some to eat. Then they would complain about having only one egg and they would go after another egg. Everyone had to line up for their food. There was one man who had worked as a cook for a Caucasian in San Francisco. He was a very smart person and he would make toast for us over the herosene stove. And since the parents of children were worried about them getting enough to eat, they would send their kids out of the food line, past everyone to get fed first! These parents wanted their children to have enough to eat, but they came to the point where they didn't care if other people didn't have enough, even if it meant taking other people's

food. They wanted their children to have plenty. The Japanese were very bad then, too. Even now the Seichi's are able to be imposing and grand. But no-one could buy property, however, they used to buy in their children's name.

Those with many children had to have a house to live in and amny folkeven bought property using a Caucasion's name! They were all very poor then. There were farmer's family from San Jose who had never seen or used a shower before. At the camp they had a shower set up for us and the young children were intrigued with this strange new gadget. And they were caught doing many bad things.

Q: What other camp did you go to?

A: Hart Mountain.

Q: It must have been very cold?

A: Yes. It was situated in the desert and so when the wind blew, it was very dusty. It also snowed there. There were twenty thousand people, so it was a town.

Q: Were there any serious events?

A: Yes. We were told that we must stop when a solder called out to us. There was a fence around the compound and we would quite often go past a certain

boundery and not heed the warning call. Then the Caucasian solders would aim the guns from the tower against us.

And in our rooms the only furniture we had were two beds. We wanted to make shelves, so we'd sneak out at night in search of some boards and very often someone would get caught and be severly reprimanded by the guards.

Towards the end of internment, we were served some Japanese food. When we were in Pomona, the ~~ch~~ooks were unrefined folk and didn't know how to cook. Those who were supposed to serve food were inexperienced cooks and those of us who ate did a lot of complaining. We would portion the food out so that everyone would eat a fair share. But those who ate first were selfish and took what belonged to others! It seemed like people didn't use their common sense and this really worried me.

Q: I imagine it was a sad sight for the Americans to see the Japanese quarreling amongst themselves.

A: Yes. B ecause they drank a lot and made fools of themselves. There were many who did this.

When we came here there were a lot of Chinese

gamling places. The men folk did not make too much money then, but they would go to these joints on Saturdays thinking they would make a big win, I guess. It was mostly bachelors, who would gather at these joints. And that is why Mr. Kobayashi of the Salvation Army started work in that community.

Q: I suppose these Bachelors lived a very rough life?

A: Yes, very rough.

Q: What else do you remember about camp life?

A: Well, after a year, we settled down pretty well.

When we went to Pomona, we travelled by train. It was quite a long trip. It took about two days. We could not see outside. In fact, we were not allowed to see where we were going and did not know our destination was Pomona until we arrived there. We had breakfast and lunch on the train, milk and bread and when a train came from the opposite direction, our train had to wait on the side till it passed. So it was a slow trip taking two days.

Going from Pomona to Hart Mountain, we travelled through the desert. As we went through this place, I thought I wonder why the Japanese are rejected and cannot come to this vast expanse of America. There is surely no need to have war and rejection

the Japanese! The desert is vast isn't it? We can't wear our national costume nor footwear, nor can we go to the movies. Why do we have to be treated like this. These things went through my mind as we rode the train.

Q: Weren't you asked which side you would be faithful and loyal to, America or Japan? What did you think about this?

A: Since I was in America, I took it for granted that I should be loyal to this country. But in the camp, there were many lectures to impress us that we should honour our own country. However, even in camp I had the "Examiner", newspaper sent to me, and although I could not understand English, nor read it, people who did helped me to understand the content of it.

Q: People who were loyal to Japan complain to you about your stand, didn't they?

A: Oh yes! When we were in San Francisco getting ready to leave for camp I was severely attacked by a Japanese loyalist because I took the American side and worked for them. While I was still in camp, and towards the end of the internment, my Caucasian friends sent me a message stating that they would like me to work for them again and this disturbed the Japanese loyalists. We were

in internment about two years and I came out around April and I went to Topaz because I thought this would be the last time I'd see my friends, so I asked to be allowed to go and bid them farewell. My husband and the Shiozakis, four of us went to Topaz. The war was still on and we did not know when it would be over.

Q: Were you ever beaten or mistreated?

A: No. I did have some friends and they stuck up for me. Because I gave cookies and things to the kids etc.

Q: As a Japanese, what did you think about having to go into interment camp?

A: I did not think it too strange, because after all we were foreigners, therefore it was quite understandable and natural that the American take those precautions. Of course, later some thought differently.

And I have one other thing to say. When it came time for us to go into camp, I remember we received cards from this church to say we were members here. The pastor of the church and some others thought if we have these cards which states we were Christians, the American government will have no reason to expel or reject us. I was not the

chatter box then that I am now. But the thought came to me, "I wonder is it right for me to have this card and there by to expect being treated different from other by Americans. It did not matter whether we were from the Buddhist church or not, we were all Japanese. Rejecting the Buddhists, but treating us like Americans was as a Christian not the right attitude to have. But I did not know how to speak up at the church, so I just took the card and went home. However, I still remember that experience and feel it was wrong for us as Christians to have had such expectations.

Q: What did you think about the Nisei having to be drafted?

A: Even in Japanese history it is recorded that during a civil war, that one would fight for his master, therefore if you have come to America and have become a citizen, then you should be loyal to your country. My friends children all became instructors even before the war began. And they were very very much misunderstood by the American Army personnel. "How is it that these 'Japs' can offer themselves for military service?" One person who is dead now, when he came home on his day off used to say, "Obasan(anty) the Americans thinking is, we are Americans but even so we are called 'Jap, Jap" and are rejected but someday perhaps they will not ostracize us any more by

calling us Jap, and call us Japanese" This is what this person repeated to me many times and it always made him angry. The Nisei thought they were Americans, but the Caucasians did not see them as such. In the military forces, Japanese were looked upon as Japanese.

Q: When you were in Camp, were you involved in some relaxing activities or hobbies?

A: I think I mentioned to you at a prayer meeting one time that at the internment period, I was forty three years old. There is a person by the name of Mr. Fujita in Oakland. Well her mother said, in Pomona, "Mrs. Hayakawa, you are a Christian. If there is a war now, we never know how corrupt the Japanese mind will become. And there are many who have the wrong kind of thinking. (this lady was paralyzed therefore was in bed and unable to get around) But Mrs. Hayakawa, please be kind and treat others kindly because you are at the prime of life and able to work." This was when I was in Pomona. Therefore I thought it was my duty to be good and kind. Other folks were learning flower arrangement, sewing etc but there were many who fought in their dealings with each other and because materials to work with were very limited.

People with money could order and buy things and those folks were often haughty. When I arrived, I

was immediately appointed to the mess hall. I don't know why I was conscripted to work there, but I worked there while I was at this camp. And as you know when you go to such a place, giving people food to eat is most important. Any how, my place of service was in the mess hall.

Q: Then you did not have much spare time?

A: No, I didn't

Q: What about religious services in camp?

A: On Sundays it was always customary to attend church services, but I was only able to go when I had time off from work. All the pastors from San Francisco went to differnt place to Topaz. But there were ministers from Los Angels at our place, but I don't remeber exactly who they were. Maybe Toriumi sensei (teacher) was there, but I don't remember.

Q: When were you released from Camp? Was it in 1944 or 5?

A: Yes. After the war I went to work for the English couple I mentioned before whose wife was ill in bed and they needed some one badly to look after her, therefore I went to work there. Once I had to go out to the market to shop and I was somewhat reluctant. They said, "Why don't you try going

to shop." So I summoned my courage and went by bus downtown to the market and back again and nothing happened to me. Therefore I started going out more often. Perhaps they thought I was Chinese! My husband said it might be more dangerous if a Japanese man were to go out, but for women it would be safer. He was taken to the sister's place, so I was left alone. Little by little, the people came back. in a year

Q: How long did you work at this place?

A: I worked there for quite a long time. I was there until Mr. passed away which was 1947. From the time we came back from camp until 1947 I worked for them. But I remained for about two years My husband had worked in the bank and his salary was only a thousand dollars. Those who came from Japan received large salaries. I was on call to help people for only seventy five cents per hour and cooked, and did the house work etc. In the meantime the Mr. became paralyzed, and it was too much for the Mrs. to look after her invalid husband alone, so I helped her. He had to lie put in a special bath, etc. So for a while I was not good member of this church, however since I was doing my utmost to help those people, I was somewhat proud of my efforts!

Q: When did this church start meeting again?

A: Right after everyone got back here including Mr. Tanaka, as soon as I returned here. August was the time the war was terminated. I was alone then who gave thanks for the end of the war. There were many war casualties and the American women were very very outraged and resentful. I had strange thought that "If many more of their children are suddenly killed in the war, it will be terrible."

The war ended on 15th of August. No-one else had come back at this time, but gradually everyone returned. Pastor Kawamorita came back the following year.

Q: I suppose there was a great deal of excitement when the war stopped? On August 15th wasn't it?

A: I was the only one at the Caucasian home like I mentioned. There were many American men killed in the warthen, and when American mothers get angry, its frightening! When I came back in April the newspapers were filled with names of the men killed in action. There used to be a fluctuation of milk price and when the women were angry, the prices would drop! Many of their sons were at war and being killed by Japanese, so therefore the mothers felt they had every reason to fight for their rights, too.

Q: No doubt there were all sorts of things that happened when the Japaense returned. Was there any trouble like being rejected or ostrazised?

A: Well, not as much as we had expected. At least the Japanese had been defeated, you see. The Americana thought we were weak, therefore they started to take care of us!!

Q: You then finished at the Caucasion's house. And what happened to your husband?

A: He was in Atherton, at the sister's place upstairs. This sister's house was very big and had a dining room which could seat twenty to theirty guests. And for the Japanese it was considered bed to leave husbands along. My husband had worked for these people from the time the sisters mother was alive. So my husband was takne to the elder sister's place to stay while I stayed and worked for the younger sister whose husband was an invalid.

Q: What did you do after you quit working at this place?

A: I stayed and nursed the paralyzed man for two years until he died. After the husband passed away, the Mrs. Cried and begged me to stay on with her saying that when she died, she would bestow all her wealth to me!! But I began to think that I did not work like a slave forever and I felt there would be some other place where I could work and I almost

had to fight with the Mrs. to let me go. So I finished at this place. Even now, this woman phones asking me to come, but I know it would be very difficult, so I put her off.

When I started to work again, I was employed by Mr. Kimura. Remember, I mentioned earlier that he was married to a Caucasion. He started a catering business. This work was to take the food to wherever the Caucasions wanted it and serve them. So I helped in this business. This was most interesting because it involved going to ever so exciting parties. I became quite elated to think that where there were so many Caucasions having parties, one Japanese had confured upon the bright idea of starting a catering business. I thought it was just marvellous that in spite of some anti Japanese feelings, Mr. Kimura had opened this business. And we were very much in demand, so I was kept busy. I worked like this until my husband passed away.

Q: When did he die?

A: Just ten years ago.

Q: When was the catering business commenced?

A: Right after the war.

Q: Did you live in an apartment?

A: Yes, that's right.

Q: You worked a long time didn't you? Are you still working?

A: Yes, I'm still doing some work.

Q: And how old are you now?

A: I'm 75.

Q: You're still young there.

A: I know we think a lot about life like we have here.

Q: But what do you think about life?

When Mr. Hayakawa passed away, I was relieved, because he was an invalid. After he went I figured I could do more. I took his ashes back to Japan. That was ten years ago, the year Kennedy was killed. I went over by boat, and took everything that belonged to Mr. Hayakawa and divided all his belongings amongst his relatives. The return trip I made by plane from Tokyo. It was my first experience to fly, but I came back feeling like a load had lifted and I was relieved. I thought now I am free to live as I please. So during the past ten years I have been allowed to help out at the church, therefore I'm very healthy.

Q: You are free then.

A: Yes, free! It's funny to say that I'm free since my husband died but for a long time I was burdened and I wondered why God sent so many trials on after

another. If I had not been a Christian, I'm sure I would have found some nice person to feed and look after me.

When we were married at this church we were told, "What God has joined together, let no man put asunder." That's why I did not leave.

Q: Have you ever given your testimony before?

A: Yes, sometimes.

Q: What kind of testimony did you give?

A: The other day you gave it at our prayer meeting, didn't you? So you can relate what you said then.

A: Oh, when I was working hard for this church, I was reprimanded by the Issei. They said, "Because you are old now, and you must take care of your body and do your own things..." But because I had had so many experiences, I knew that the Nisei were also having a hard time. They had to rear their children and send them to university and it was hard for them to always serve in the church, and every was busy with their work. So when they saw an older person such as I, it made them happy and it gave me more meaning to life. Folk like Rose would say, "I need you, Mrs. Hayakawa, and I depend on you."

When I hear things like this from folk like Rose, it would make me happy even doing little jobs like folding the bulletem. It's much micer to hear "I depend on you," rather the, "We don't need you Obasan (lady)!" This gave me courage and strength to live. I was alone, I did not have anyone, no children and I had to think about living. If I were to make flowers or embroider things, it would be pleasurable for myself, but like Mr. Fujita said a while ago, because I am able to do things for other people, and make them happy, I have the strength to live everyday. I get told by other Issei, "Woman, you do not have to do so many extra things." I heard this many times, but I have the habit of liking work, so I have the energy to live, and I'm very grateful.

Q: Do you have anything you'd like to say to young people, to Sansei?

A: Sansei trust us in a very considerate way. I have wondered why they are so kind to the older women. The Nisei are saying, "We did not look after our parents at all but the Sansei are doing it instead of us." There are many Nisei who are seeking to help the Sansei, too. They did not look after their parents, so they are saying, "The Sansei are doing for us what we failed to do." According to the Nisei, they, as parents, give donation and

they are trying to help and encourage the Sansei. The Sansei seem especially interested in learning more about Japan. They seem to have time until they go to university. They do not have to go to school all day, so they come to our gathering and sat with us and learn Japanese. All of them know only English. However, it is wonderful to see their enthusiasm in wanting to increase their knowledge of Japanese.

Mrs. Hidakawa is a member of this church and she went to her daughter's place in Sr. Louis the other day. The daughter's son upon graduating from University, apparently went to Japan to study for a month or so. She (Mrs. Hidekawa) said to me, "Mrs. Hayakawa I could not beleive that it was possible to learn Japanese so well in a month!

The Nisei had the idea that it would take long time to learn Japanese. But the Sansei's thinking is totally different. She said, "happily, my grandson writes to me using Japanese characters. But the way the Nisei and Sansei view Japan is vastly different. Things have change, haven't they?"

Q: What do you think will happen to the Japanese churches here from now or how do you think they should go? During your early days, "Mrs. Hayakawa,

the Buddhist church wasn't too prosperous, was it?

A: No, it wasn't, nor was the Christian church too prosperous. In those days there were not too many places where young men and school boys could go like shows. There wasn't any television like today, so many of them came to church.

But now young people do not come to church, do they? In our church here there are very few Nisei who attend the worship service, but there are approximately forty Issei who come, and the Seikatai (Choir) is thriving.

Q: There must be a reason for this. What do you think will happen to the church from now on?

A: There are too many pleasures, I think. You listen to a sermon on T.V. while you are still in bed. There are Catholic teachers and various other preachers who give sermons on Sunday. You can hear a good sermon. But at the same time there is also an American football game televised.

There are too many pleasures now, so people do not go to church anymore. I have worked for several teachers, and there are very few teachers who go to church. Therefore it is quite understandable why the students of such teachers do not go to church. When we first came to this contry, it was taken for

granted that we would attend the church on Sunday. We all dressed up to go, but there are no Nisei who dress up to attend church now. We always felt that the church was a sacred place, therefore we should look our best.

Q: How about now?

A: While people do not live as Christians should, the numbers of those who attend church will decline. Even if you go to the new center, you will find that Christians acts like Christians should therefore these are very few folk who desire to become Chrsitians.

Konkoh Sama (a Shinto Sect) take great care of their members. They teach ways of making money. They say, "If you come to our temple, you will make money and if you do something for our church your family will get employment."

For the Christian there are no offers like this and when folk hear that they will gain money, they of course will foin the Konkoh Sama. They teach that the more money you give, the more you'll receive in return. The Seichono Iye (House of Groth) also has similar teachings to Christianity, but they also say if you are ill, you will be healed and you will make money. People get diappointed when things do not materialize as

promised. Thus many are tempted to join these groups, therefore, they are few who come to the Chrisitan church.

Q: The Nisei did well in school, didn't they?

What do you think was the reason?

A: The Issei were made fools of so perhaps Issei parents encouraged them to study hard so they could better themselves with good jobs, and become great.

Q: I think they were smarter than the Caucasians.

Were they always like this?

A: No doubt it was because the Issei pushed them. They always said, "You must never let the Caucasion beat you." This is said even in Japan, "You must not let the rich beat the poor!!" I think without the Nisei knowing it, this philosophy of not letting the other person get by you, was drilled into them by us. So this is probably the reason why they did so well in school.

Q: Do you think it was good that you came to America?

Have you ever thought it would have been better for you to stay in Japan?

A: Since coming to America I have been able to send my brothers to school. If I had been in Japan, a Japanese woman never could be allowed to do this.

Q: After all your hard experience, what do you think about life?

A: I have always thought that no matter what difficulties would come my way, and experience them, God would always give me the strength to overcome them. This is the faith I had, so that's why I have been able to live to this day.

Q: Are you glad you are a Christian?

A: Yes, I always wonder where I would have been now, and what bad mischief I might have got into had I not been a Christian.